

History of Ogunquit Village

by

ESSAYN GILMAN PERKINS



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The Author

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History of^c Ogunquit Village

With many interesting facts of more recent interest

by

ESSELYN GILMAN PERKINS



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LIST OF ACKNOWLEDGEMENTS

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—ESSELYN GILMAN PERKINS.

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PREFACE

Maine, the beautiful Pine Tree State, is rich with historical background and legends.

The historical background with which this work is concerned starts at the extreme southern end of the State, namely, in York County. Although there is nothing perhaps of sufficient distinction in this little volume to make the story of this particular section of York County—Ogunquit Village—of interest and importance to the general readers, yet, as this section of the State of Maine was one of the earliest sections to be settled, there are certain events connected with it that afford material of value in a historical sense.

And, too, there are many earlier incidents which occurred in the Town of Wells, and which have a direct bearing upon this section of Wells which is the corporated Village of Ogunquit.

Therefore, this brief history of early Ogunquit has been prepared to interest the inhabitants of the vicinity, and to interest the thousands who know it through their associations as a summer residence.

—ESSELYN GILMAN PERKINS.

OGUNQUIT BEACH AT DAWN

*There's a beautiful sight in Ogunquit
When one looks o'er the beach and bay,
And watches Twilight ascending
And sees Dawn change Night into Day.*

*The sky around first is purple—
Deeper far than the violet's hue,
With here and there a silver gleam
As a twinkling star peeps through.*

*And all along the horizon
There's a vivid dash of gold,
Which makes one think of the Angel
With the Flaming Sword of old.*

*Slowly the purple changes to orchid,
Orange splashes fade to rose;
Faint crimson filters through them
As the horizon lighter grows.*

*Then, with a burst of splendor
Radiating throughout the sky,
Life once more begins anew,
As Old Sol rises high.*

*The seagulls sweep from their cliff-tops,
And go wheeling, screaming past,
Glad to stretch their impatient wings,
And that Day has begun at last.*

*The ocean dances and twinkles,
Each wave wears a sparkling crest;
Like a king with all his jewels,
Adorned in his very best.*

*The dark sand dunes take on new colors,
And the firm, white sand of the beach
Seems alive with little flame-points,
As far as the eye can reach.*

*And one stands in silent rapture,
Thrilled by the wonderful sight,
As Nature, the Divine Artist,
Paints a picture—"Day out of Night."*

—ESSELYN GILMAN PERKINS.

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HISTORY OF
OGUNQUIT VILLAGE

LOCATION

THE picturesque little village of Ogunquit lies in the very southern section of York County—the most southern county of the State of Maine. This village is a Corporated village in the Town of Wells, and was made such by an act of the State Legislature in 1913. In this village one may find combinations of the woods with the seashore, the river with the ocean, the sand dunes with the level, rolling beach.

Ogunquit Village is on U. S. Route 1 exactly thirty-five miles from Portland, Maine; eighty miles from Boston, Massachusetts, and fifteen miles from Portsmouth, New Hampshire. The new superhighway affords a turnoff for the visitor at the Boston-way entrance at Kittery, Maine, and at the Portland-way entrance at Wells.

The nearest railroad station is at Wells Beach Station—just five miles away, and taxi accommodations are splendid. Airports are at both Portland and Portsmouth.

Ogunquit is a village that offers many opportunities to its people: a popular summer resort; a fishing village; a splendid opportunity for bathing in the ocean or river (this opportunity made safe with certified life guards and all the necessary equipment that goes with a well-patrolled area); beautiful, fragrant forests, with numerous paths for walking, or for a brisk canter on horseback; art colonies; theatres; a theatrical student colony; a variety of beautiful places that enchant the painter or the sculptor, and many others.

Ogunquit Beach Park measures three miles long, its firm sands kept free from rubbish at all times. It is a beach that has

an unusual combination of pine woods with the seashore; picturesque sand dunes between the flowing Ogunquit River and the stirring Atlantic Ocean; bold ragged rocks with smooth, ocean-worn stones.

The river affords much pleasure to the sailboat lover, or to the surfboat rider, as well as wading for the more timid water lover.

Fishing off the bridge is a common sight from early morn until late turn of the tide. Delicious clams are found in the broad flats of the tidal river and at the famous Perkins Cove many boats ride at anchor and await the pull of the ropes that will free them for the lure of the ocean—an ocean teeming with lobsters, tuna, cod, mackerel, and other delicacies that delight the gourmet.

Bird lovers may also have every chance to observe an odd combination of land birds mingling with those of the water varieties.

Ogunquit Village seems to be a resting place for many different kinds of migrants, and during the month of October seals may be seen romping on the hard strip of sand at the place where the Ogunquit River flows out to meet the sea.

The high hung bridge at the Cove opens to permit the boats to enter or to leave the Basin. This is the only bridge of its kind in the State—a foot-draw-bridge. When closed, one may cross the river from the Cove side to the other bank of Josiah's River. From this bridge, the observer may be favored with a most excellent view of the far-stretching Atlantic Ocean.



PHOTO BY HIPPLE

The Basin at Perkins Cove, formed by the meeting of the sea and Josiah's River.

OLD WORLD BACKGROUND

THE history of Ogunquit Village starts as all of the history of this country—with its Old World background.

Speculations are rife whether any of the following explorers might have touched the shores of this portion of Maine.

Biare, the Norseman, was driven from Greenland by an extremely high wind until he reached approximately Cape Cod far to the south. It is believed that Biare returned along the shores of Maine to Nova Scotia and thence to Greenland. The date of this adventure is somewhere between 800 A.D. and 1000 A.D. (the time when Leif Ericson set out to explore).

Verrazano, an Italian by birth, explored for France, and gave an excellent description of the Maine coast as well as many detailed maps of the voyage down this portion of the North Atlantic.

DeMonts, who because of lack of payment of taxes to the French king lost his chances of further exploration rights in this country, may also have explored this coast, as may have John Rut, who travelled the coast and who hoped to find a northwest passage.

And there were many others, such as Cabot, Champlain, and Cartier.

Any one of these explorers, as they drifted down the coast, must have seen the tall Agamenticus Mountain looming up in the background against the skyline, for this range of three distinct hills may be seen out to sea nearly forty miles.

There is an interesting item in the records of John Smith¹ where where he mentioned the range of hills which he called

¹ From a Record of New England, p. 108.

Accominticus, and says in part, “. . . . this coast is all MOUNTAINS and ISLES of huge ROCKS, but overgrown with all sorts of excellent good woodes for building houses, boats, barks, or shippes”

We are left to wonder just how many of these brave men set foot upon the rocky shores and we must bemoan the fact that there are so few actual records.

Alfred Loomis in his *Ranging the Maine Coast* says, “. . . . Cape Neddick was first sighted by Gosnold and called by him Savage Rock” (1602). As Cape Neddick was at one time a part of Ogunquit, this item may be of interest, and especially so, as he, Gosnold, landed at the Nubble (where the lighthouse is now located.)

Had not a few of the dusky redmen who roamed through the forest primeval been captured and taken back to England by Weymouth the history of this village might never have been written. These captive Indians described their homeland so vividly to Sir Ferdinando Gorges that he was greatly impressed. Their tales of rivers and lakes abundant with fish, of woods alive with game, of the many harbors and nearby islands, gave Gorges a keen desire to explore this new and seemingly rich land.

Captain Christopher Leavitt, under the orders issued by Gorges, explored a part of New Hampshire and the adjoining coast of Maine. This was in 1623 and included York and Ogunquit. Other men of England had been exploring and trying to colonize portions of the Maine coast in the upper part of the country.

The inland rivers were of great interest to all for it was thought one of them would surely lead to Cathay.

Sir Ferdinando Gorges, standing high in royal favor with Charles I of England, received from His Majesty a charter to the portion of land that lay between the Kennebec and Piscataqua Rivers—said land to measure sixty miles wide, and to extend one hundred and twenty miles from the sea coast. The

date of the charter was April 3, 1639.

Gorges at once drew up a series of ordinances, and by September of that same year had appointed his nephew¹ Sir Thomas Gorges, as Deputy Governor, to be assisted by six Councillors.

The section of land mentioned in these ordinances that are connected with this village are Saco and Kittery, for the Great Courts were first held there, and at these Great Courts all the legal business of this vicinity was conducted.

Gorges, a man of ambitions, desired to create a place in this New World that would outrival all other established colonies. By doing so he would still retain the royal favor and gain much honor for himself. However, ill-health prevented him from coming to his cherished land, the Province of Mayne, as his newest charter read.

Sir Ferdinando appointed Thomas Gorges to be the acting Governor-General over the whole of the New England area, and to make his home at Agamenticus (York) and there to hold the seat of government. Sir Ferdinando, in order to emphasise his position as lord proprietor, gave the name of Gorgeana to the plantation of York (March 1, 1640).

In the first established records—that is, the Old York County Deeds—there appears this item: “On March 4, 1641, Sir Ferdinando Gorges to Thomas Gorges this Grant—5,000 Acres to be taken at the election of Thomas Gorges, his heirs, etc., at any place upon the river Ogunquit (with authority to divide the same into manors or lordships; to hold courts baron or courts leet, and to appoint a recorder, a baliff, and such other officers as are usual and necessary). Located on the sea side of the Ogunquit River, between the sea and the western limit of the great marsh called the Ogunquit Marsh.” (From the Old York County Deeds, Vol. 1, Part 2, folio 5).

¹ **Historians** differ. Some say he was a cousin.

BEGINNING OF WELLS

THE settlement at Boston was flourishing, and there many of the unfortunate ones from England were still experiencing the same religious difficulties they had encountered in their homeland. One Reverend John Wheelwright of Lincolnshire, England, had been forced to leave that place on account of his strong belief that "sanctification does not depend upon good works or a virtuous life." Wheelwright hoped that in the New World he might be permitted to preach his earnest beliefs, and to preach them without restrictions.

He found that the good people of Boston held other views pertaining to religion, and having angered the people with his frank and astounding preachings—and aided by Ann Hutchinson (his sister-in-law, or his own sister)¹ who preached more violently than did the Reverend himself—that good man found himself and his followers banished from the jurisdiction of Massachusetts.

One stormy day in March, 1638, Wheelwright led his party over the rough land to make a new home in the Plantation of Exeter, New Hampshire. Here, Wheelwright could establish himself by taking advantage of his Indian deed which allowed him to possess a tract of land.

In Exeter the little band led a happy and peaceful life, for it was here that the Reverend Wheelwright could preach his gospel without causing undo alarm among his parishioners. They were joined from time to time by others whose different beliefs caused trouble and ended in their banishment from the

¹ Historians differ on this.

commonwealth of Massachusetts.

About the year 1641 word was brought to John Wheelwright that Massachusetts was planning to add the New Hampshire plantation to its own large and growing lands. This news meant but one thing to the Exeter band—they must all seek a new place, and one away from the commonwealth's pressing thumb. Where to? The answer was unanimous, the Province of Mayne where Gorges was Deputy-Governor.

Prior to Wheelwright's entrance into Exeter, several of his flock had journeyed into Mayne and were already settled in the area between the Ogunquit and Webhannet Rivers, and even as far toward the Kennebunk section as the Cape Porpoise River (now the Mousam).

From the Old York County Deeds, Vol. I, folio 146, comes the following interesting record: "Date: July 14, 1643—John Wheelwright by virtue of a deed from Thomas Gorges, Deputy-Governor (and nephew of Sir Ferdinando Gorges) was given possession of land at the rate of 5 shillings per hundred acres. The bounds of the plantation to begin from the northeast side of the Ogunquit River to the southwest side of the Kennebunk River, and to run eight miles into the country, for the purpose of setting out the plantation of Wells."

Thus the founding of the Town of Wells is established—the town of which Ogunquit Village is a part.

OLD YORK COUNTY DEEDS

PART I, FOLIO 28

"Know all men by these present,that I THO:GORGES, Deputy Gov') of this prouince of Mayne,according unto the pouer unto me granted, from Sir ffardinad: Georges KtLd propriator of the sd prouince,being hereunto espetially moued for diuerse good reasons & Considerations, haue giuen,granted,barganed,sayld,& Confirmed,& by these presents,doe giue,grant,bargane,enfeoffe,& Confirme,unto mr Jon Wheelwright Pastor of the Church of Exeter,his heyres, and assignes,a Tract of Land lijkng at wells,in the County of Somersett,to be bounder as ffolloweth,vidzt: All that necke of Land next adjacent to the marsh,on North East of

Ogunquett River,with six scoore acres of the sd marsh,next adjacent to the sd necke of land,being bounded towards the sea,with a Cricke of Ogungigg River,alsoe two hundred & foure scoore acers of vpland being next adiacent on the North West of sd marsh,the sd Necke being included within the sd Number of 280 acers,the sd prmises to have & to hould,unto him,the sd Jon Wheelwright,his heyres,& assign forever, yejldind yrfore & paijng unto the sd Sir ffardinan : Georges his heyres & assigns on the 29th of Septembr: yearly & for ever hereafter,the some of ffive shillings for every hundred acers,yt shall hereafter be mayd vsse of, either by Inclosure,or otherwise,for medow or Tillage,by the sd Jon Wheelwright,his heysrs or assig,nes:In witnesse wrof I have hereunto sett my hand & seale at Armes this 17th Aprill:1643

SEAL

Aprill:1643
 GORGEANA,
 Signed,sealed & delud
 in the prsens of us,
 Joseph Hull
 Will:Coole

Tho:Gorges Dep & Gov)
 vera Copia taken out of the
 originall Edw:Rishworth Record

1. THE DEED OF THOMAS CHABINOCKE,SAGAMORE,TO JOHN WADLEIGH

“Wras Thomas Chabinocke,Sagamore of Nimpsoscocke,by virtue of his last Will and Testament hath given and bequeathed & for Certen good causes & Considerations him yrvn to moveing, hath & by vertue hereof doth freelie & for ever bequeath,give & grant vnto JOHN WADLEIGH of Wells, to him his heyres & Successors,& that for ever,of his own Accord,& with the Consent of his mother,ROMANASCHO,to whom the sd Wadleigh have given a Consideration,the prmises Considered after the manner of a purchase,bargajne & Sale,the sd Sagamore & his Adhearents,& survivors,have for themselves,& successors,Confirmed & mayd sure Vnto the sd Wadleigh,his suckessors to bee Inherited,presently after the death of the sd Sagamore,all that the sd Sagamores Lands,with his whoole right Titla & Interest,Called by the name of Nampscoscoke,bonding betweene Cape Porpus falls,and the same with all the Atfetts & Comoditys,& appvtendances against all men, to recover & Defend/Witnesse his hand & seale? Dated this 18th:of Octobr:1649.

Sealed signed and
delivered in presence
Philemon Portmorte
Ramanascho her mark
Will Wardell
his mark

Sasagahaway
his mark

Stephen Batson
his mark

Robert Wadleigh
Nell wife to Sasagohaway
mark

The Sagamores marke
with his own hand

And they all affirm Ceasar consents
to this,William's Wardell's testimony,
that this is the act and deed of Tho-
mas Chabinocke,the Sagamore of Wells.
Taken before me 25th of March. '57

Joseph Bowles,
Commissioner.

VOL. I FOLIO 12

Date: October 15,1650

Province of Mayne to John Wheelwright by Grant——Liberty
to erect a sawmill at the falls of the Ogunquit River,or elsewhere,and
right to cut timber therefor."

"Whereas at a General Court——on October 15,1650,John Wheel-
wright—minister of the Gospel—was given permission to errect a saw
mill at the Fales of the Agunquat River——"

VOL. I FOLIO 15

Date: October 20,1651

Edward Rishworth¹ was given marshland in Ogunquit,between the
Ogunquit and Cape Neddick Rivers,as follows:

'As also we do grant unto said Rishworth or his Assignes, the Quantity
of Twenty Acres of Marsh in that Great Meadow lying between the River
Ogunquit & Cape Nettack River wch is not already granted.' "

VOL. I FOLIO 62

Date: July 2,1657

John Barrett,Sr.from the Town of Wells,was given Three acres of
Marshland in Ogunquit."

VOL. I FOLIO 28

Land in Wells between the Ogunquit River and the Wheelwright
farm,²except what is allotted to John Crosse³."

¹ Son-in-law of Wheelwright.

² Farm lay between Ogunquit and Cape Neddick Rivers.

³ Crosse was "bound out," but no record to whom.

GRANTS FOR SAW MILLS

IN 1650, the Reverend John Wheelwright petitioned for the privilege of building a saw mill on the "Falles of the Agunquat River." Following his example, there were many petitioners over a period of thirty years requesting the same privilege. Each had to further petition for the "right to cut down the trees."

John Littlefield was given a grant for the purpose of building a saw mill on the Ogunquit River, and for this grant he was taxed the sum of four pounds. Date: 1681.

Later, John Marsters and Abraham Marsters received a special grant to do likewise, and they promptly built a saw mill at the upper part of the Ogunquit River. Two years later, records show that the son of John Littlefield, John, junior, was issued a grant giving possession of one hundred acres located at the head of his father's land on the same river.

One Daniel Littlefield laid out grants giving the right to cut logs for the use of these men. These grants were located on a branch of the Ogunquit River known as the Tatnick marshes.

There is something fine and venerable about these ancestors who tried so hard to establish a business. One can almost picture them at their work; one can hear the roar of the falls and the rush of the logs making their way down the little stream. One, too, can imagine the war cries of the savages as they swept down upon some unsuspecting little band of settlers at their work by the saw mills. The untiring efforts of these courageous men succeeded in placing the stepping stones of our present community.

INDIAN TRIBES: MAINE and OGUNQUIT

THE following is an excerpt from the *Bureau of American Ethnology Bulletin*, No. 30, Part I and II, "The Handbook of American Indians" edited by Frederick Webb Hodge, Washington, D. C.: "During the early explorations and settlement of North America, a multitude of Indian tribes were encountered having diverse customs and languages. Lack of knowledge of the aborigines and of their languages led to many curious errors on the part of the early explorers; names were applied to the Indians that had no relation whatever to their aboriginal names; sometimes nicknames were bestowed, ————— sometimes tribes came to be known by names given by other tribes, which were often approbrious; frequently the designation by which a tribal group was known to study was employed, and as such names are often times unpronounceable by alien tongues and unrepresentable by civilized alphabets, the result was a sorry corruption."

The following Indian names have been arranged to acquaint the reader with those that apply particularly to this area of the State of Maine:

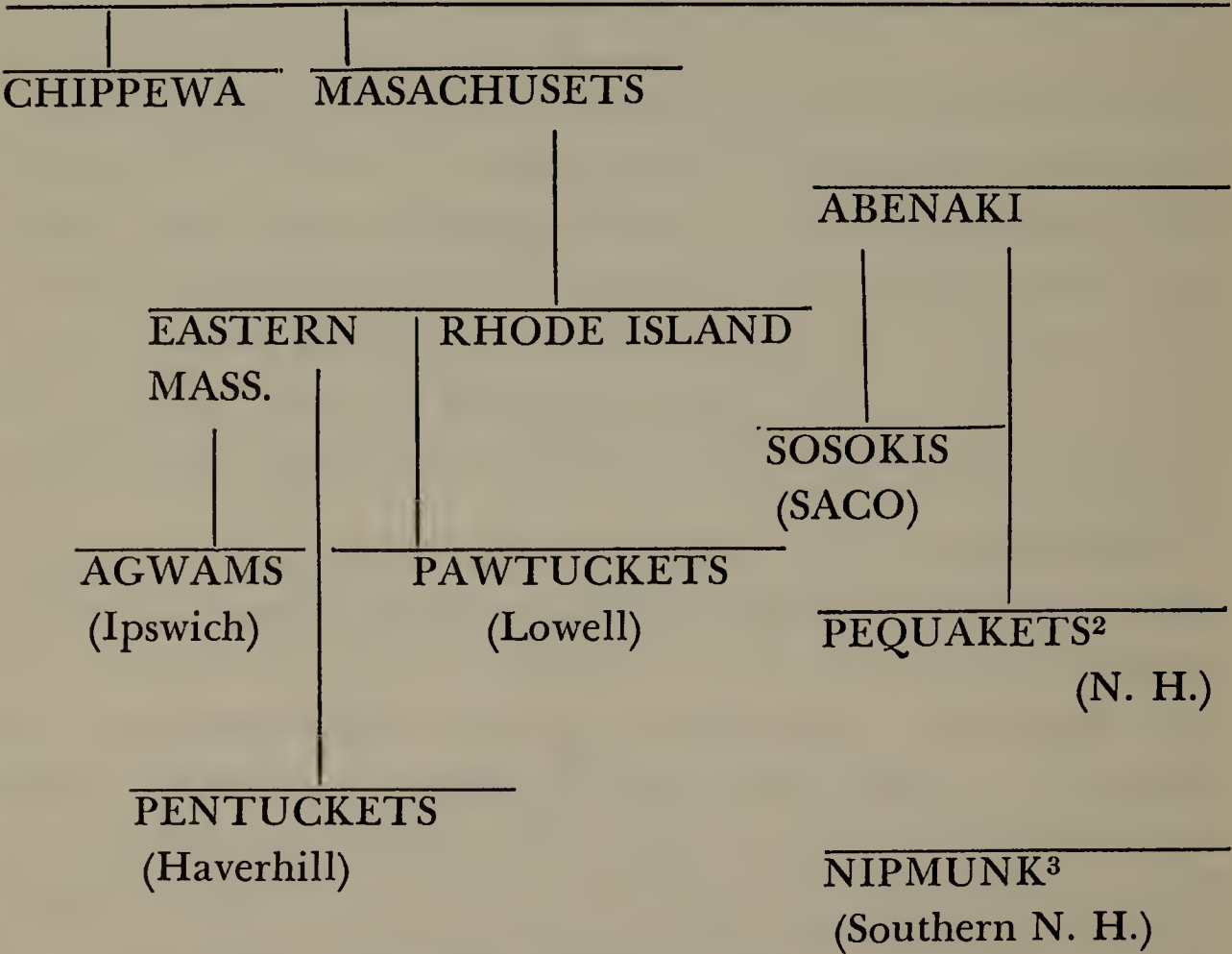
Aberginian—a term used by the very early settlers in the Massachusetts Bay Colony, and applied to the Indian Tribes living to the Northeast (Johnson in the Massachusetts Historical Society college, 2d s 11, 66, 1814, says this: "———they consisted of the 'Massachuset', 'the Wippanap', and 'the Tarratines'——"). (The term could be a corruption of *Abnaki*, or it could be a misspelling of the word *aborigines*. The Wippanap are evidently the Abnaki, while the Tarratines are the same, or a part

of them) .

Abenaki—a name used by the English and French of the Colonial Period to designate an Algonquian confederacy centering in the State of Maine. The name was appropriated by the Algonquian tribes to include all those of their own stock who were residing on the Atlantic seacoast. Sometimes the word is spelled as *Abenagui*. The name comes from the word *Wabenaki*, which is interpreted to mean “land or country of the east,” or “morning sun”.

The following table has been worked out from information gleaned from reading *Anthropology in North America* by G. E. Stechert Co., N. Y. (1916) :

ALGONQUIN (tribes that were associated in this area.)¹



¹ In 1619, the Massachusetts tribes were scattered.

² Became the Pequakets of Saco.

³ The Nipmunks, Narragansets, etc., became those of Saugus, Lynn, and Salem, Massachusetts.

It has been said that *Ogunquit* means in the Natick tongue a beautiful place by the sea, but this has been questioned, for the Naticks were a sect of Indians converted by John Eliot. These Indians were from the Massachusetts tribes, and they, with other Indians, became Christians in 1646. The name of *Natick* was chosen because they lived in that section of the country. In reality, there was *no actual tribe* of Natick Indians. Dr. Douglas says in his Summary (Vol. I, p. 172): “ — Mr. Eliot, with immense labor, translated and printed our Bible into Indian. It was done with a good pious design, but it must be reckoned among *otiosorum nominum negotia* (the achievements of leisurely men): it was done in the Natick (Mass.) language. Of the Naticks at present (1745) there are not 20 families subsisting and scarce any can read. *Cui boni?*”

The word Natick means: “The place of our search.”

Therefore, If these Indians, who were converted to the Christian faith in 1646 by John Eliot, took the name of Natick as their designated name, it stands to reason that they could not have been the Indians who inhabited this part of the State of Maine. Wells was founded in 1643, and the Indians who were here in this section were, of a certainty, members of the scattered tribes of the Algonquians namely, the Abenakis.

ORIGIN OF THE NAME OGUNQUIT

The word *Ogunquit* has been given many meanings, and also a variety of spellings. The late Dr. Gagnong said: “The name comes rather close to the Micmac. POG-UM-IK- meaning lagoons formed at mouths of rivers by dune beaches driven by the wind.”

Maps and Plans, Vol. XXXIV, p. 8, offers this spelling and interpretation: “*Neguntequit* — old abandoned fields.”

Fannie Eckstorm uses the word *Obumkegg* (“meaning a sand bar, particularly one at the junction of a stream with a larger body of water”).

There is no mention of the word *Ogunquit* in the volume, "*Abenaki Indian Legends, Grammar and Place Names*" by Henry Lorne Masta. Educated in Sabrevios College, St. Johns, N. B., Masta was Ex Past Head Chief of the Abenaki Indians and Chief for twenty years. The volume was printed in 1932.

Abenakis by Joseph Laurent (Sozap Lolo), Abenaki chief, which was printed in 1854, was definitely an Abenaki grammar, and only one word in the entire volume could be interpreted to mean *Ogunquit*. This word — which means a sand bar — is *O'Dawomkak*.

There is no word in either Abenaki book that ends in *quit*, *ket*, or *kett*.

Of a certainty, the word did not come from any so-called Natick tongue.

COURT SESSION AND ORDERS

A General Court was held at Saco for the whole province. Here the Governor himself took up residence in September of 1640. The Lygonia Patent¹ was revived and Gorges' whole tract of land (which extended from the Piscataqua to the Kennebec Rivers) was reduced to a small section between the Piscataqua and the Kennebunk Rivers.

Sir Ferdinando Gorges denied the legality of such an act, and in answer to his protests, the Governor General and his commissioners decided in favor of the Honorable Alexander Rigby who now owned the Lygonia Patent. This decision stirred the people of Wells and York, for they feared that these two plantations might fall into a state of anarchy.

A Court was called at Wells in (1644), and in the years that followed, such courts were held alternately at Wells and at Gorgeana (York).

COURT ORDERS

At the meeting held in 1649, the following order was issued: "Ordered that any woman who shall abuse her husband, or any others by opprobrious languages, may be put in the stocks two hours, and if incorrigible may afterwards be whipped."

Wells was ordered in (1653) to make its first road.² This road was definitely 'to follow the sea,' and the people were

¹ The Lygonia Patent (1629) gave a rectangular-shaped piece of land from Cape Porpoise to Saco, the name being derived from the maiden name of Gorges' mother.

² The building and location of this road is described in the **King's Highway**.

further ordered to "cause a bridge to be built over the Ogunquit River."

Province of Court Records of Maine, Vol. III (1680-1692), p. xxxiiii — a record of the Court of Sessions held at Wells, 20th of November 1683: "The Court ordereth that the day of Thanksgiving formerly appointed by authority, and suspended upon some Mature Consideration is now by the Court determined to be kept in Yorke, Kittery, and Wells upon the first Wednesday in September next Insuing according to the former Order."

Court of Quarter Sessions 14th of September 1687, Wells: "We do present the Towne of Wells for Insufficiency in a Bridge called Oguncuy Bridge."

Wells was indicted in 1658 for "not having a 'couking stool.'" However, there is a record to the effect that shortly after a ducking stool was erected. The location of this means of punishment was at a point on the bank of the Ogunquit River near the present River Bank Road area. From the high bluff, the long pole could be deftly turned to allow the culprit to receive a dip in the cold waters of the river below. The victim, tied securely in the chair or basket, which was fastened to the end of the pole, had no alternative but to receive the allotted punishment and to "go the straight and narrow path henceforth."

In addition to being associated with Wells, Ogunquit was also closely related to York, for by the terms of a General Court held at Kittery (December 30, 1651) it was ordered that "—Thomas Wheelwright's farm and Cape Neddick are hereby joined together as a village of this Province—"

Thomas Wheelwright, son of the Reverend John Wheelwright, owned the land between the Ogunquit and the Webhanet (Wells) Rivers, which area constituted his farm.

The Charter of Wells (granted in 1643) was as follows: "Wells shall be a towneship by itselpe, alwayes shall be a part

of Yorkshire, and shall enjoy protection, aequall acts of favor and justice with the rest of the people ynhabitting on the South side of the River of Piscataqua within the limitts of our jurisdiction, etc, etc, —”

Unfortunately there were no legal boundaries established in the charter. Therefore, at the May term of court, in the year 1659, a decision was handed down. The reason for this decision by the General Court resulted from a quarrel over the portion of land which is known as Ogunquit, for Kittery claimed this particular portion, while Wells also wanted the same section.

By General Court order, Wells was divided from Kittery (Vol. I, folio 81. Date: March 17, 1658). This decision gave the commissioners, who had been appointed the year before, the right “to pitch and lay out the dividing line between the towns of York and Wells, from a marked tree, formerly marked by mutual consent of both towns.”

According to the power given to these commissioners, they set upon the following as true boundaries:

BOUNDARIES OF WELLS

May 1658-9. At the head of York, where Kittery joins Wells “—starting from a marked tree the course shall run a straight line into the S W side of certain marshes, called Totnick Marshes, directly against a certain rock¹ on the N E side of said marshes, dividing the towns of York and Wells.”

May 10, 1660. Boundaries between Cape Porpoise and Wells decided. “We— do mutally agree that the river Kennebunk shall be the bounds of Cape Porpoise and Wells, to the utmost extent of both the towns, being eight miles up into the country.”

(signed) Edmund Littlefield
and four others.

¹ White flint on the coast just beyond the Pickering cottage.

INDIAN RAIDS

THE trail of the Indian lay along the sea. This section of the town—Ogunquit—and Wells proper seemed to be included in the spots where the frenzied redmen wreaked their vengeance. The first record of an Indian attack in this area was in 1676, when a surprise attack was sprung upon Cape Neddick. From here, the Indians traveled to Wells where several white people were killed and their cabins were burned.

From 1676 until a treaty was made in April of 1678, the villagers never knew a safe moment. Protection of some sort was necessary and the Storer's Garrison built in 1676 at what was termed "the town's end" provided a refuge for all who fled from the savage encounters. Adjoining villages also erected garrisons.

These strongholds were built by men experienced in the crafty ways of the Indians, and they were well-stocked with food, water and ammunition.

The roving redmen found much unsettled territory in the Ogunquit area, and here they concealed themselves for the purpose of attacking people who passed through the vicinity en route from Wells to York. Indians separated many a colonial family, either by murder, or by capture — often taking their prisoners into Canada. Once in Canada, some of the prisoners they held for ransom, while others were never heard from.

In the "History of Scarboro" there appears the following item: "—that without fail, once an Indian raid has been accomplished here, the redmen started for Wells—"

For some unknown reason Wells seemed to be the vantage



PHOTO BY HUSSEY

Marker, showing site of Storer's Garrison (Wells)

spot, and the Indians attacked there with great vengeance and bitter hatred. Once in a while it was possible to dispatch a runner to warn the settlers of attacks and of the probable approach of the redskins. When these dread messages were received, families immediately flocked to Storer's Garrison. However, there were many times when no warnings were received, and, when attack came, each family fought for itself. The Indians had a trick of dividing their numbers into several parties, concealing themselves in the thick woods, and suddenly pouncing upon their helpless victims—either killing or capturing them.

Many records have been made and handed down of the numerous attacks upon Ogunquit and nearby places. These records include the names of several families who suffered at the hands of the enemy.

Only a few years ago a skull was unearthed from its grave on the northern bank of the small stream that runs parallel to Beach Street and into the Ogunquit River. This skull was of such a shape as to be identified as that of an Indian. With all reverence, it was returned to the earth from whence it came. Of a certainty, the spot was not an Indian burying ground, and no doubt one lone Indian had fallen in a raid, and had been buried by some humane person. If this were really the skull of an Indian, then for this one life, how many white ones had been offered?

The Treaty of 1678 gave the settlers new hope. Families whose elders had either been killed or carried away were put with those who lost their little ones. Thus, fatherless and perhaps motherless children were adopted by those who were childless, and their life was begun anew. Cabins were rebuilt, stray cattle rounded up, and for a time peace reigned. However, this was only for a short time, for a few years later word came that the savages were again on the war path.

The years of 1691 and 1692 brought repeated raids on Wells, and of course Ogunquit. The year 1724, will be remembered

as one of excitement and terror. This year saw white people murdered day after day, until December of 1725 when the Lovewell War ended the Indian raids for a time. When Quebec fell in 1759, the Indian wars ended.

In reading tales of these raids and of the horrible sufferings, one wonders that the surviving settlers did not lose faith and courage entirely and return to England from whence they had come. However, in the peaceful days that followed the end of these outrages, the settlers took heart and cabins were rebuilt. The wheels of prosperity began to turn once more and all sorrows were buried with the Indian tomahawk.

MOUNT AGAMENTICUS

*(Sometimes spelled Accomenticus, Meaning in Indian tongue:
“the other side of the river.”)*

IN travelling along highway Route 1, coming from York toward Ogunquit, the eyes of the traveler are drawn toward a high elevation of land looming above the pine trees. As one advances, this high land takes on three definite and distinct shapes “Three Hills.” This is the old name for Mt. Agamenticus, the highest point of land on the Maine coast.

Looking toward this elevation, one can count from left to right: First Hill, Second Hill, Third Hill. These elevations measure 692 feet, 540 feet and 460 feet respectively. They form a veritable land of romance, where many moons ago the Indians gathered in the evening shadows to organize their warrior bands, and to sally forth on varied paths. Here, too, amidst the shadows of its tall pines, the Indian lover wooed his dusky mate.

Mt. Agamenticus was the Indian Mecca, and on the highest point of land, on the Second Hill, Saint Aspinquid — chief of the Pawtucket tribe of Indians — was laid to rest. His grave was marked by a gigantic boulder which was placed in an upright position on the very crest of the hill. For many years this spot was visited by hundreds of people who came to this area, and it was with regret that those who loved the spot saw it leveled in the years preceding World War II, in order to make possible the structures important and essential for the defense of a country soon to be at war.

Third Hill has a wonderfully mysterious cave, hidden from the eye of the casual observer. There are many bubbling springs to be found upon those "Hills" — springs that apparently come up from solid rock. Springs that are lined with cool, green mosses, flanked by delicate ferns and sturdy brakes, springs that tumble joyously, recklessly down over the hillsides.

As one watches these majestic hills, perhaps at the setting of the sun, one's mind might ponder over many things. The dimming light plays havoc with the imagination, and one might almost see the blanketed figure of a tall, Indian chief among the trees. And perhaps one wonders of other mysteries, legends, romances, which might revolve around these rugged bulwarks — these serene mountains with the glory of the sea almost massed against their feet.

What secrets do these stern rocks hold? Who knows? A silence — deep and pathetic — casts a spell over all. Twilight ends. The Hills grow dim — are lost to view. One bright star shines over all. Night has descended. Memory lingers.

SAINT ASPINQUID

(Chief of the Pawtucket Tribe of Indians)

FROM the many accounts which have come to people of St. Aspinquid, a devoted and wily old sachem of the 16th and 17th centuries, it is difficult to determine whether he was a sorcerer or an apostle. He was looked upon as a hero, from the viewpoint of the Indian, and the possessor of a wisdom far-exceeding the wisdom of any ordinary man.

His faithful followers believed, and deeply, too, that St. Aspinquid had the power of magic. That he could restore to life a leaf that was withered and dead; that he could raise a live serpent from a dried serpent's skin; that he could change his own form into a flame of fire.

In his later years of life St. Aspinquid was converted by John Eliot. He had come under the spell of Eliot's brilliant words, as that good man preached the Gospel, and was baptised to become a devout follower of Christ. (About 1630).

St. Aspinquid then began his travels, far and wide, to convert the Indians to the Christian faith. He spent years among the vast number of tribes between his home in Rhode Island and the Great Lakes. He told to his many brothers the story of a sure course to the Happy Hunting Ground and to the Land of the Great Spirit beyond the River.

After many years of this work, St. Aspinquid felt the urge to return to his most beloved spot, Mt. Agamenticus (York). An honored counsellor he was enshrined in the hearts of his people,

and at his death sachems from fourteen tribes attended his last rites. Never before had there been such splendor displayed at an Indian burial, as St. Aspinquid was laid to rest on the summit of his cherished mountain in 1682.



PHOTO BY HOWARD

Jeffard's Tavern as it looked in Wells (a popular stage-coach inn recently moved to York Corner).

THE KING'S HIGHWAY

WHEN the inhabitants of Wells had been brought under the jurisdiction of Massachusetts, the Court deemed it wise to improve the traveling conditions of the town. Travel was very slow because of the condition and uncertainty of the trails over which the people passed. The distance between Cape Porpoise (Now Kennebunk) and York was covered in about two or three days, depending upon the tides, along the beachlands the best "highways" of the times. Difficulties were greatest when there was no beachland, and the traveler had to make his way through the dense forests.

Wells and the nearby towns were ordered "to make sufficient highways in their town from house to house, cleare and fitt for foot and cart, before the next Court of County, under the penalty of ten pounds for every town defect in this particular, and that they lay out a sufficient highway for horse and foot between towne and towne within that time."¹

Wells received the first order to build its "road by the sea" in 1653. Evidently this order was carried out, at least to some extent, but possibly the townfolk were not so skilled at road building, or perhaps work was interrupted, for there is a record some five years later of an order "to improve the road started and also to build a bridge over the Ogunquit River."

Apparently the townspeople were backward in complying with this request for there is a record where Wells was indicted for this neglect in 1658.

The year of 1664 brought a keen desire to improve the travel-

¹ Bourne's History of Wells and Kennebunk.

ing conditions, for the people were sensing the need of easier and better ways for intercommunication. At this time much interest was shown in the roads and the so-called King's Road was built from the Ogunquit River section through Wells to the Cole's Corner section.

In the year of 1719, a jury of twelve men, by order of the General Sessions of the Peace, laid out a highway from the Cape Neddick River (York) to the Saco Falls, as follows: "—gone the way to Wells as the road now goes till it comes near to Jacob Perkins', thence to cum out upon the left hand as the trees are marked, till it comes to Josiah's river above the first falls, thence through the town of Wells as the road now goes to the corner of Nathaniel Clark's cornfield upon the left hand, and from the said corner between Clark and Cole's land till we come opposite against the head of Cousen's land, to said Cousen's land, and from thence between Cousen's and Cole's as the line runs till we come to the Little river where the old way formerly was; from thence keeping the old way till we come to Mousam river, and from Mousam river as the road now goes to Kennebunk river to the usual wading place below the mill, thence keeping the old road to Saco lower falls below the old fort, which we have viewed and laid out to the best of our judgment."¹

To place the King's Highway in this section is not too difficult. It has been described as coming directly from Portsmouth, N. H. to the Charles' Weare farm on Route 1, a mile below Ogunquit Village, where it passed back of this farm to the Pine Hill section.

This is where the area around Josiah's River comes in. The road passed through Ogunquit Village going directly in front of the present-day Maxwell House. A portion of this was the original Stagecoach Inn that was built in 1765, and is described more fully in a later chapter of this book.

¹ Bourne's History.



PHOTO BY HOWARD

Stone marker on the old King's Highway. George Dixon, son of Mrs. Hazel Dixon Margeson of Moody shown pointing at marker.

Just outside the village the roadway turned to pass in front of the Leslie Brook's residence, but on a parallel with Route 1 for a short distance, until it crossed the Captain Thomas property, the Tibetts' place, and came out by the Hartley Hilton farm at Moody, thence to Wells Corner, and on—

Today, a marker is still standing which shows where a portion of the old King's Highway actually went. This marker is approximately two feet high and a trifle wider. It is grayed with age and partly concealed by woodsy growth, but the inscription is clearly cut and reads:

B

89

1769

“The interpretation being: “Boston 89 miles away, and the year 1769.”

THE OLDEST HOUSE IN OGUNQUIT AND OTHERS

THE Maxwell House on the King's Highway was built in 1765 in the center (today's center) of Ogunquit Village. This was a much-needed place. Weary travelers from Portland to Boston, or *vice versa*, welcomed the accommodations provided by such a house.

The Maxwell House was erected by Barak Maxwell and was a most popular place. Many a stagecoach has driven sweat-streaked horses up to its door. Here the horses and driver, as well as the passengers, might rest for the night and partake of the fine hospitality offered by the inn's host.

And fine hospitality it was, to be sure. Good meals were served piping hot, along with pewter mugs of good Jamaica rum. Later guests were ushered to rooms where they could be lulled to sleep on sweet-smelling husk beds, by the rhythmic rote of the sea.

Ofttimes fresh horses were put into place and the stagecoach resumed its journey over the King's Highway. The route was the same — through Portsmouth, N. H., along the Lafayette Road of today, and thence to Boston, possibly stopping at the popular British Coffee House.

Today, the Maxwell House keeps the same name, and the present-day structure is built on the site of the original inn. When walking down the corridors of the second floor can be noted a decided slope where the new part has been added to the old.

To have the oldest house in Ogunquit Village still standing, is definitely an interesting item. This house was built upon a



Oldest house in Ogunquit as it looks today

PHOTO BY HIPPLE

knoll¹ which is on the left-hand side of the Shore Road where the Oarweed Road comes into it. After several generations had occupied the house, it was sold and moved to its present-day location on the right-hand side of the Cove Road and nearer to the Cove itself.

The new owner made improvements and many people pass it by without knowing of its historical background. Most of the people speak of it as the "Vedder" house, and a nephew is the owner at the present time.

This lovely old reminder of early Ogunquit might well bear a small marker of distinction.

Two other old houses are the home of the Misses Thompson, built in 1714, which is at the top of Thompson's Hill on the Shore Road toward the Cove section, and the home of C. Herbert Littlefield on Scotch Hill, built in 1720.

Other old houses may be seen in various places in the village. These old homes are in excellent condition and are occupied by the descendents of the early builders.

¹ Where the small cottage of "Hillary" is today.

EARLY CHURCHES

THE First Congregational Church was built for the people of Wells in 1641 by the Reverend John Wheelwright. This church, erected in the wilderness, left no permanent records of its early life, but there are a few scattered reminders, such as letters written by Wheelwright and others, which leave the impression that this church was of a log cabin type. One record does show that it was destroyed by the Indians about the year 1692.

Undaunted, the people began another structure, but did not actually complete it, and for some time the people of Wells and Ogunquit areas attended church in this second place of worship that had no doors or windows to enclose the open spaces in the walls. However, as soon as the fear of raids from the Indians subsided and better times were established, the incompleted structure was torn down and another church was built in its place.

Today, the First Congregational Church of Wells stands apart as the second oldest church in Maine. It is a beautiful white wooden building surrounded by smooth, green lawns. It is a church echoing with peace and happiness — the same peace and happiness that its founder endeavored to bring to the people of the community when he had settled them there after leaving Exeter, N. H.

With the changing of the times a different idea of worship had come into the minds of a few of the Ogunquit Villagers. There also came an urge to change to a church of their own beliefs, and to have this church in Ogunquit, for the journey to



The old Perkins Place where first Baptist Church was organized

Wells First Congregational Church was not easy.

In response to the need, a group of serious-minded folk gathered at the home of one Moses Perkins¹ for the purpose of worship. Elder Payne was their first preacher. This group, small as it was, with but fourteen ladies and seven gentlemen, was a purposeful little band, and soon regular church services were being held in Moses Perkins' parlor. Moses Perkins and Israel² Littlefield served as deacons. The date of August 16, 1830, has been established, and the following elders made up the organizing group: Mark Fernald, Peter Young, and Jedediah Goodwin.

The next year a church was built on the southerly corner of the present-day Ledge Road, and here the people continued their worship until 1857 when the site of the church was moved about one-half mile toward the center of the village to its present location. Twelve years later, approximately 1869, the Parsonage was built.

Today the Baptist Church stands as a sturdy promise of "Peace on Earth, Good Will toward Men."

The first meeting of the Ogunquit people who wished to begin a Methodist Church was held in a hall over a small store. This hall was accepted as a place for worship, until under the pastorate of C. S. Pillsbury a regular church was built.

The Kennebunkport Methodist Church choir took charge of the music at the dedication services, and the sermon at that particular time was preached by Bishop Haven. A list of the first Methodist members has been found, and the following are the names: Charles Perkins and wife, Lincoln Littlefield and wife, Theodore Hutchins and family, Samuel Parsons and wife, Calvin Winn, Haven Winn, Barak A. Maxwell, Hiram Littlefield and wife, Pamela Perkins, Annie Perkins and Mettie Marsh.

¹ Today this comprises the first story of the Mrs. Elsie Perkins Littlefield (Mrs. Archer E.) home on Shore Road, known as "The Old Perkins Place."

² For whom Israel's Head was named.

SCHOOLS AND A POST OFFICE

QUEEN Anne's War had ceased and with its ending the inhabitants of the town of Wells were becoming more calm. But this calmness was soon to be disturbed, and for another very different reason: The town was indicted for *not* having any school. This was the year of 1716. Springing into action once more, and this time not for Indian raids, Wells had its first school the year following.

The first quarter of the school year was held in Colonel John Wheelwright's home at Wells, and the second quarter in Daniel Littlefield's home at Ogunquit. A Richard Martin, son of a former minister, was chosen to be the teacher, and he was paid the sum of thirty pounds, which everyone considered to be "a goodly wage."

This arrangement went on for about seven years until it was voted "that the town get an able teacher to teach Reading, Writing, and Arithmetic, and to hold the school for a period of six months." The division of the sessions was as follows: three months at Ogunquit and three months at Cole's Corner (Wells). Richard Dean was chosen as the teacher. Later in 1730, Ogunquit built its first school.

There remains to be found a true record as to when and by what means the first regular mail was brought to Ogunquit and Wells. Tradition has it that mail was brought into the town by a dog, and this method of mail carrying was used for about seven years until the dog was found lying dead with an Indian arrow through its body (prior to 1760).

From the period of 1775 to 1787, mail was brought into the

town by a carrier on horseback. Later mail came by stagecoach.

The first actual post office was established in Ogunquit in 1879, and was in a part of the grocery store where the Maxwell Store is situated at the present time.

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EARLY OCCUPATIONS

IN addition to the general routine work such as farming, fishing, building of homes and their furnishings, there were several established occupations of the people of Wells and Ogunquit. Trapping played an important part, and the returns from it were abundant and profitable. The most important and profitable pelts were those of beaver that inhabited the many rivers, ponds and smaller streams.

Edmund Littlefield built a sawmill in the year 1641, at the falls of the Webhannet River. Several men followed his example, and soon there was a thriving business in both the cutting of lumber and the sawing of it into smaller board lengths.

No early records of shipbuilding are established, but a few dates are authentic. Some time around 1728, shipbuilding was carried on in the yards at Wells, and several coasters were built. One Pelatiah Littlefield built several sloops — the last one named Triton. These sloops were used for the Boston and Virginia trades.

In 1767, Pelatiah and Jonathan Littlefield built the schooner Prosperous, the largest boat ever launched in Wells, her tonnage being eighty-eight tons.

Ogunquit was busy getting out lumber for the different parts of the boats. Stout oaks were cut for the hulls. Tall pines were used for the masts, and rock maples for the keels. Wooden casks were made during the long winter evenings, also ropes and nets.

John Bourne¹ was the first master-builder and contractor of

¹ Bourne's History.

Wells, and he was assisted by his son, Benjamin, and John Butland.

Some of these early-built vessels loaded with cattle went to Canada, via the St. Lawrence to Montreal. Others sailed between this section and Boston. After the Revolutionary War, lighter craft were built for the West Indian trade.

"In 1879 the wharves of Ogunquit were piled high with wood. Schooners as the "*Lillie*," "*Ocean Eagle*," and the "*General Grant*" made regular trips to and from Boston, Massachusetts. Also there was a fishing schooner *The Sachem* that was to revolutionize the whaling business."²

In 1718, an effort was made to manufacture tar. The woods afforded natural material, and rosin and tar had been manufactured in earlier years. This had had to cease on account of the many Indian attacks. When the work was reestablished, an agreement was entered into whereby all work should be done on the land, and the town of Wells was to pay approximately eighteen pence per barrel.

Agriculture was always carried on, and many a bushel of fine potatoes, corn and dried beans were shipped away.

Flax was also grown in certain spots, and charcoal was made and sold for three to five cents per bushel.

Iron was found at Maryland Ridge, Wells, and on the western side of the road between Wells and Kennebunk. In 1774, an iron factory was erected on the Mousam River, and the iron was there made into bars weighing twenty-five pounds. These bars sold a about five or six cents per pound, the owners of the iron receiving approximately two to four dollars per ton.

Salt was also made from the sea water, and the following note appears in Baxter's *History of Maine*: "Then Solomon Littlefield of Wells in said County Personally appearing Solemly made oath that he had Manufactured in Wells afore s^d Ninety Bushells of Salt out of Sea water in and between July

² Quoting the late Wilbur F. Cousens.

and Decem^r 1777, and sold the same at Two dollars a Bush^l agreeable to the Acts of this State for which he has rec^d no bounty before me.

Dan^l Moulton

Jus Peace

In Council Sep^r 7, 1778 Read & Allowed Ordered That a Warrant be drawn on the Treasury for £ 13 10/ in full discharge of the above Bounty.

Ju^o Avery D^y Secy^{''}

This occupation was carried on in both Ogunquit and Wells for some time.

Several records of wills show that Negro slaves were left to various members of the deceased's family. On the whole, these negroes were treated kindly by their masters, and church privileges were given them.

The negro slaves were brought into Wells (and nearby York) in small vessels from the West Indies.

In Wells there is a home that boasts of a small, hidden staircase. The purpose of this secret place is not exactly known, but there are two reasons given: one that it was to hide slaves from officials — the slaves having been smuggled in under cover of darkness, — the other that it was used to hide run-away slaves.

The staircase could have been used for both as the house was built in the very early part of the 1700's and this secret place could have been the idea of someone who desired to sheer away from legal duties.

The work of the women should not be omitted, for these energetic folk worked at various occupations, such as the spinning of the yarn and flax, after both had been made ready; the making of many, many candles from the fragrant little gray bayberries found so plentifully along the rocky ledges. Clothes for the entire family were made from the homespun materials, and yarn was knitted into caps, mufflers, socks and mittens. Patch-work quilts were made from the bright calicos

brought in by the merchant vessels. Foods of all sorts were prepared for winter use by the processes of smoking, drying, or laying away in salty brine. Many of these strong ladies worked in the fields with their husbands, or milked the cows in the pastures, and made butter and cheese from the milk.

Last, but not least, each housewife was well-versed in the art of preparing the various parts of plants for medicinal purposes, and each one kept a fair supply in case of need.

HOMES, FURNISHINGS AND COSTUMES

IT goes without saying that the first houses were cut from the trees of the forests and were put together with the logs interlocking at the corners. We read of the clay or moss or clod "stuffing" which were used to fill any place where the logs did not meet. In all probability these devices were used, and the general idea of pounded earth floors prevailed.

In imagination we can see these small abodes, cold at times, with crude furniture, beds fashioned of rough sticks, husk mattresses and coverlets of homespun, and quilts of calicos or the skins of animals, — dishes of hollowed chunks of wood, and buckets of leather.

In old diaries we read of mattresses made from the plentiful milkweed floss, and mention of iron pots or kettles. Knives and forks were not to be had during the early years, and perhaps the oldtime saying "fingers before forks" may have started at this point in history.

Pitchpine furnished lights, and these were supplemented with candles made from the grease of animals and from the fragrant wax of the bayberries which grew among rocky ledges on the edge of the sea.

Today some of the first frame houses are still standing, and these boast real chairs, tables, dressers, chests, and beds that were brought in by some trading vessel. In addition to the furniture, there are some very fine pieces of silver, thin glassware, pewter and copperware, great fireplaces and brick ovens.

Some of these houses still have the Indian shutters, and panes

of handblown glass, which may be recognized by their uneven lines and odd little air bubbles, and by their faintly bluish-color, instead of the clear crystal of modern glass.

These homes were built with the thought of endurance foremost in mind — to withstand the brunt of the “nor’easters,” the intense heat of the summers and the driving rains of the springs. They were built with the idea that each one might pass from father to son for many generations, and each one that stands today is worthy of admiration.

What a pity some of these ancient landmarks were allowed to wither and decay, as their newest owner hied himself to the beckoning city, while years later, some descendant would have given his “eyeteeth” to possess such a home.

The costumes of the early settlers differed somewhat in style and in texture. Coming from England, the customary light-colored coat, ornamented with large, fancy buttons, was worn by gentlemen of note. The vests or waistcoats were of great beauty, and were usually of white satin made very ornate with designs embroidered upon them. Velvet breeches were worn in the early Colonial period, and the hose were long and of fine silk. Shoes were of leather and had silver buckles to complete a most fashionable outfit. The settlers of the poorer class had to be content with heavy, woolen hose, handspun clothes, and even suits of deerhide. From the Indians they copied the soft leather moccasins. Skins from the smaller animals served for clothes, and we read of dresses being cut down to meet the needs of the younger girls, while the boys wore clothes like those of their elders.

The women of the richer class had exquisite gowns of velvets and silks brought from the foreign ports by the sailing vessels, and bolts of fine linens were purchased to be made into neckerchiefs and fine ruffles.

The women of the poorer class made their own cloth, and the spinning wheel was hardly ever silent in the home of the

New Englander. Today, some of these spinning wheels are with us — those that were spared from destruction by the Indian raids. In many a home in Ogunquit there may be seen one of these relics that helped to clothe our ancestors.

WILD LIFE

ANOTHER enemy of the early settlers, and one almost as dreaded as the Indian, was the wolf. This rapacious animal lurked in the wooded areas, and quite large packs of them ran boldly through the marshlands.

The General Court ordered every family to "pay twelve shillings" for every wolf that should be killed. So bold were these animals (commonly called "varmints") that a man who was out in the woods chopping trees was killed by a wolf-pack — even before he could defend himself.

Bears were common, and they were often seen prowling around in the cornfields — breaking off ears of the succulent grain and piling them in heaps for future consumption. It was a day of rejoicing when one of these heavy mammals was killed, for it meant plenty of meat, grease for candles, and a pelt which could be used either for a warm blanket, or a curtain at the door to shut out the cold drafts.

Graceful deer bounded through the woodlands and across the marshlands, and often stopped to feed in some beechnut grove. Lucky was the hunter who brought home one of these fleet-footed animals — for this spelled a suit of clothes, complete even to foot gear. It meant strong sinews for threads, fat for candles, and plenty of rich meat for smoking and drying, and for good, nourishing stews.

Occasionally moose stalked through this section of the woods, and fat beavers splashed in the streams, or busily cut down birch and aspen trees to build their dams.

Pigeons haunted the place in search of whortleberries.¹ As

these wild birds were found in great numbers on the marshes where they congregated for salt, the results were gratifying to the hunters.

When the migration of the pigeons took place, men and boys turned out in great numbers to bag these fat birds. They also went after fat, little sandbirds — what these actually were is not well-known, but it is thought that perhaps they were the plover. At any rate, these sandbirds flocked in such numbers that one man who happened to be alone on a nearby beach found that he could not carry home the number he had killed, so he promptly removed his trousers, tied the open ends of the legs, and literally “stuffed” them with the birds.

Plump partridges, rabbits, and squirrels often graced the tables, as well as the wild duck which frequented the rivers and small ponds.

Often, after the danger of the lurking Indians was over, the menfolk journeyed to the Mousam River (Kennebunk way) for the delicious salmon which abounded there, and all of the smaller streams contained speckled trout, slender, pointed-head pickerel, both red and yellow perch, while the tidal rivers had their share of sweet shad. There was also an abundance of flat-fish (the flounder), many varieties of shellfish, clams, mussels, quohaugs, and large sea clams, commonly known as “hen clams.”

¹ A black, shiny sweet berry which grows on high bushes. Today it is more frequently known as the “huckleberry.”



PHOTO BY HIPPLE

Miss Constance Talbey unveiling Marginal Way marker, assisted by Florence Talbey Williams (Mrs. Ben Ames) and F. Raymond Brewster.

THE MARGINAL WAY

ALONG the shoreline of Ogunquit Village is a beautiful elevation of land, which continues from the southeast portion of the village, following the shoreline, and ending at Perkins Cove. This elevation bears the name of Israel's Head, and more familiar names are included in it, such as: Ontio Hill, Frazier Pasture, Cherry Lane, Stearns Road, Ledge Road.

The most beautiful, and by far the most interesting and unusual section is the extensive borderline. From its location — on the very margin of the sparkling Atlantic — comes its name, Marginal Way.

This Marginal Way begins on the Shore Road by the Ogunquit Cemetery at the foot of Ontio Hill, and follows the winding shoreline until it reaches Perkins Cove. Very few people actually know that this Marginal Way was a gift to the Ogunquit Village Corporation by its owner, Josiah Chase¹ of York. This splendid gift from Mr. Chase was made possible because of a life-long friendship with former Post Master F. Raymond Brewster, who was one of the Ogunquit Village Corporation overseers at the time (1925).

The following is a true copy of the deed given to the Village of Ogunquit by the late Josiah Chase:

“Know all Men by these Presents,

That I, Josiah Chase of York in the county of York & State of Maine ———in consideration of one dollar and other valuable considerations,

¹ Mr. Chase died before the Marginal Way was dedicated in 1947, but his two daughters, Mrs. Florence Talpey Williams (Mrs. Ben Ames) and Constance Talpey assisted in the dedication and unveiling of the bronze marker which is placed at the foot of Ontio Hill on the Marginal Way (ocean side).

paid by the Ogunquit Village Corporation in the town of Wells and said County of York and State of Maine—the receipt whereof I do hereby acknowledge, do hereby remise, release, bargain, sell, and convey all former quit claims unto the said Ogunquit Village Corporation, and its assigns forever, all my right, title and interest in and to a certain strip of land in said Ogunquit Village Corporation known as the 'Marginal Way', and as said 'Marginal Way' is layed out according to the plan of the Israel's Head Tract, and according to the plan of the tract of land known as the Frazer Pasture, and according to the plan of the intervening lots; and also to my right, title and interest in and to the land lying between said 'Marginal Way' and the ocean and Ogunquit River; and in this conveyence is made subject to a pedestrian right of way heretofore conveyed to purchasers of lots on said plans.

To have and to hold the same together with all the privileges and appurtenances thereunto belonging, to the said Grantee, and its assigns forever.

And I do Covenant with the said Grantee and its assigns that I will warrant and forever defend the premises to the said Grantee, and its assigns forever, against the lawful claims and demands of all persons claiming by, through, or under me

In Witness Whereof, I the said Josiah Chase

and

Constance Mary Beatrice Chase

wife of the said Josiah Chase

joining in this deed as Grantor, and relinquishing and conveying her rights by descent and all her other rights in the above described premises, have hereunto set our hands and seals this eleventh day of August in the year of our Lord one thousand and nine hundred and twenty five.

Signed, Sealed, and Delivered

in Presence of

Constance Elizabeth Talpey

Seals

Josiah Chase

Constance Mary Beatrice Chase

State of Maine, County of York, August 12, 1925

Personally appeared the above named Josiah Chase and acknowledged the above instrument to be his free act and deed.

Before Me,

'John C. Stewart'

Notary Public."

This deed is recorded in York County Registry of Deeds (Alfred, Maine) in Book 746, Page 200.

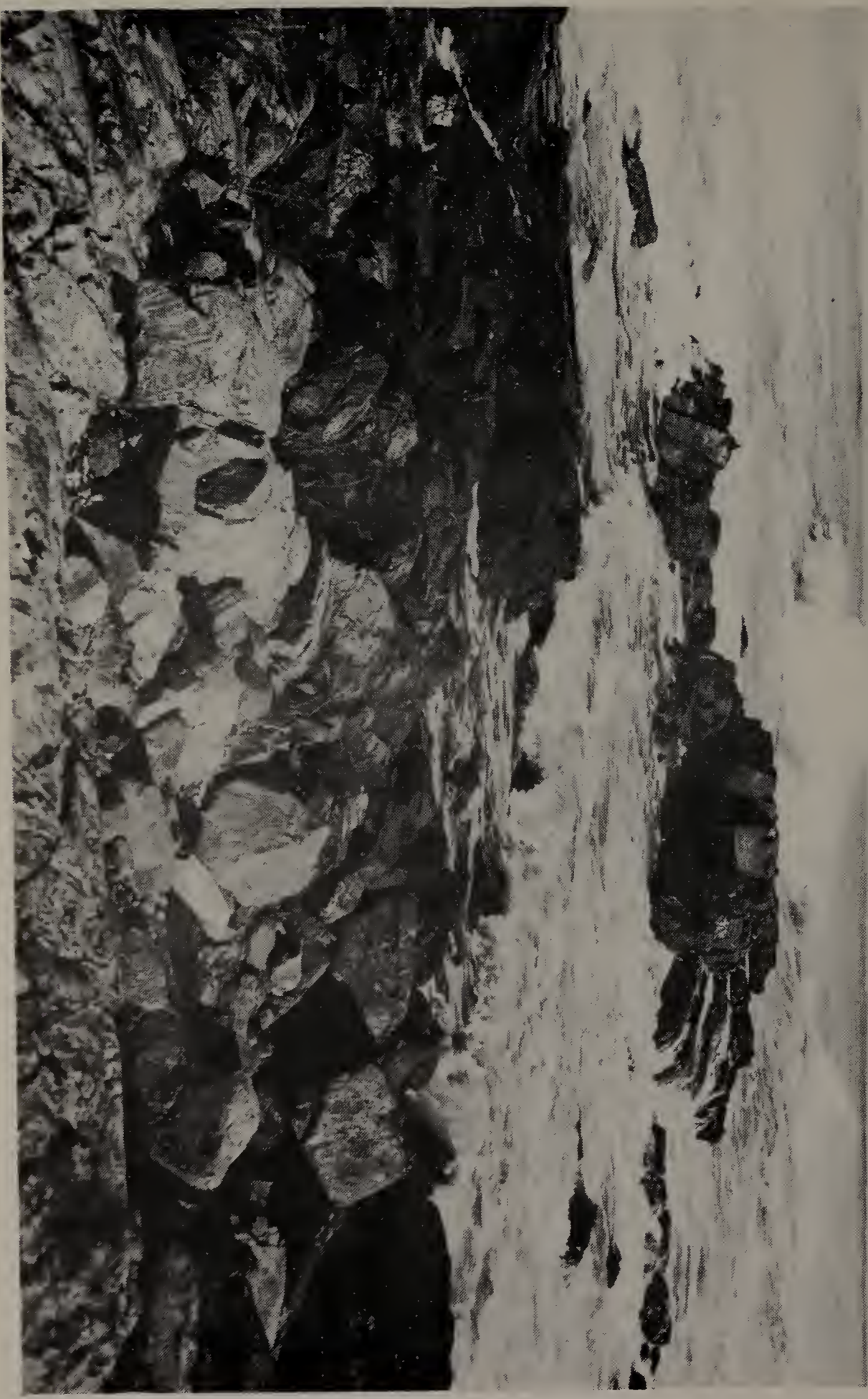


PHOTO BY HIPPLE

Ogunquit rocks (showing Kennebunk Beach, Kennebunkport and Cape Por-

ALONG THE MARGINAL WAY

OGUNQUIT is one of the greatest geological showplaces of America," says David O. Woodbury.

Ogunquit rocks are exceedingly interesting from a geological point of view. Not only are they important because of their natural beauty, but because of their structure. Artists paint Ogunquit rocks because of the varying colors, sizes, and odd shapes resembling people and animals. Geologists study them because of the awe-inspiring stories they tell. These sedimentary rocks have been classified as being of the Pre-Cambrian Age. Dikes along the Marginal Way tell of the wrinkling and folding of the earth's crust in its infancy, and of the molten rock being forced up through these many openings.

Lobster Point, a stretch of rock between the mouth of the Ogunquit River and the southerly side of Israel's Head, is a very good illustration of a small dike. The flecks of light-colored rock scattered through the dark-gray background show this dike formation, and it is shown again in the several caverns which may be seen along the shoreline at low tide.

George Towar has been an interested amateur geologist and in his brochure *Rocks of Ogunquit*, Mr. Towar says, "There is granite, rhyolite, basalt, porphyry, and syenite here in the dikes, which rocks blend into each other, and I cannot tell which is which.

"Veins of milk-white quartz run through the Ogunquit shales — in little stripes a mere fraction of an inch to long veins two or three feet thick."

The best example of this is found at a point just below Per-

kins Cove, about a half mile to the south. This broad, pure white band makes a very striking picture against its background of dark rock, and is a distinct marker to the mariners who use it to locate this part of the coast.

Although there is no large amount of metallic ores in these rocks along the Marginal Way, the entire region is dotted here and there with iron. Characteristics of iron are the beautiful shades of yellows and browns quite like an autumn forest, that appear in good-sized spots in the rocks. The sands of Ogunquit Beach are composed chiefly of quartz, with here and there small areas of either dark red or maroon sand spots which are said to come from garnets.

Again, Mr. Towar observes, "—there is so much of this extremely hard metamorphosed quartzite on the shoreline here that the ocean has been able to manufacture a great deal of sand in proportion to the mud or clay, hence a wonderful, long, clean sand beach has resulted." These sandy beaches appear in several places along the Marginal Way — as at the Lobster Point and the Perkins Cove sections.

Interesting to all are the caverns which were made by the waves washing out soft rock from the dikes. The largest of these is the Devil's Pulpit which is found near the residence of Norman Braser. At low tide one is able to walk in this cave of brown granite origin. When the sea runs high again, each wave closes the mouth of the cave, and air is compressed. This results in a stream of water which is forced out of the top of the cavern.

Another illustration is the Spouting Rock, located about halfway between Perkins Cove and Bald Head Cliff (York). Here, too, is a splendid illustration of the light-colored flecks of rock showing through the darker areas.

The best time to observe this interesting feature is at half-tide and when the surf is running well. The water fills and leaves this cave at intervals, and the display is well-worth

observing.

Beginning at Ogunquit Beach and continuing along the Marginal Way, one may find many varieties of marine life. Unusual shells are frequently being washed up on the sands, and the reader should be reminded that these were the same kinds of shells collected by the Indians and used both for wampum and for decoration.

Most familiar are the so-called "hen clams," which are large-sized sea clams. These are delicious morsels sought by the seagulls, whose raucous cries fill the air as they search the beach for this palatable food, and quarrel the while over their findings.

Then there are the mussels whose shells are lovely purple or sometimes deep blue, and again, nearly black. Mussels are found fastened to clumps of seaweed, and they range in size from less than an inch to four or even five inches in length. When cooked, these mussels are deep orange in color, and make a tasty, nourishing dish. These, too, are a favorite food of the gulls and terns.

The prize of all is the "sand dollar," and to find it in perfect condition is unusual. About the size of the old silver dollar — better known as "the cartwheel" — these beautiful specimens are by far one of the choicest for any collection that may be made from in these parts.

Usually the color of the sand itself, these shells are difficult to find, and many a time have been literally "under foot" before the searcher is aware of a shell's existence. The fine texture and odd star-shaped markings resemble a five-leaf flower, symmetrical in shape, and extremely brittle. If one searches carefully in the cluster of debris from the ocean, one may find the very tiny, baby sand dollars.

Quite frequently the quahog (sometimes spelled quahaug) shells are washed along the beach. These are easily found. A tough, round shell, mostly brown in color, with shiny white on the inside, these quahogs make delightful ash trays for those

who are looking for a novelty.

Spirals and whelks are also numerous, and may be found in many delightful colors.

Occasionally, after a storm, jelly fish are found resting in the little pools along the beach. But these are merely to be noticed and are not for the collector's box.

Another find is the sea urchin. In its familiar environment at the bottom of the ocean, the urchin has beautiful spines attached to its shell covering, but these are rubbed off by the action of the ocean, and only little hubbly spots indicate where these spines once were. The sea urchin is like a fat, little ball, flattened on the under side. Sometimes the finder is fortunate enough to see just a bit of some of the green spines on the shell. But with or without these, one of these little sea people is a lucky find.

Crab shells that are exposed to the sun's rays become a rusty pink shade, and make a colorful bit among the other paler shells.

In the little pools of water that are nestling in the rock hollows along the Marginal Way, the fascinating starfish may be found. Quiet by day and active by night, they are very easy to find. One delights in handling the cold, little five-armed creatures, and to feel the tiny suction cups that are ranged along each of the little arms.

Some of these starfish are tinged with a rosy tone, while others are purplish. Starfish quickly dry in the rays of the hot sun and become a permanent specimen for the collector.

Sometimes what appears to be a little green forest is discovered. Close examination of wee, waving branches reveal the tentacles of the barnacles which are fastened to the rocks. These tiny marine creatures in their shell houses are merely reaching out for food.

There is a touching story in every bit of marine life that is found on the beach and along the Marginal Way. Much sympathy goes out to these creatures of Nature in their ceaseless

struggle for existence. Sympathy because the struggle is hard, and only a few — such a pitiful few — actually survive!

While visiting the Ogunquit Beach and the Marginal Way the visitor is urged to remember that the level that is now under pleasant observation was probably at one time many thousands of feet under the sea!

OGUNQUIT BECOMES A CORPORATE VILLAGE

THE following portion appears on the records of the Secretary of State, Records of Chapter 203:

“An Act to Incorporate the Ogunquit Village Corporation. Be it enacted by the People of the State of Maine, as follows:

Territorial limits. Sec. 1. That part of the territory of the town of Wells in the county of York, embraced within the limits described as follows: Commencing at the southeasterly point of the boundary line between the towns of York and Wells, at the Atlantic ocean and extending northwesterly along said boundary line to the south branch of the Ogunquit river; thence by the Ogunquit river to the intersection of Stevens brook with said Ogunquit river, thence south fifty-five degrees east course to the Atlantic ocean, thence by the Atlantic ocean to the boundary line between the towns of York and Wells and point begun at, together with the inhabitants within the said territory is hereby created as a body politic and corporate by name of the Ogunquit Village Corporation.”

Corporate
Name.

The document contained in all thirteen of its sections is a reminder of the thirteen original states and was approved March 31, 1913.

The following portion appears on the records of the secretary of State, Records of Chapter 105, Private and Special Laws of 1923:

“An Act to Incorporate the Ogunquit Beach District. Be it enacted by the People of the State of Maine, as follows:

Name and Purpose. Sec. 1. Territorial limits; name; purpose. The inhabitants of the territory comprised within the limits of Ogunquit Village Corporation, in the town of Wells, shall be and hereby are made a body corporate, for the purpose of this act, under the name of the Ogunquit Beach District, hereinafter referred to as the 'district'.

Sec. 2. Authorized to take and hold real estate for public park; right of eminent domain conferred; time for claiming damages limited. Said district, in its corporate capacity, is hereby authorized and empowered to take, hold, exchange or convey, in the name of the Ogunquit Beach District, for public purposes and particularly for the creation and establishment of a public park, any real estate lying between the thread of the Ogunquit River on the west and the Atlantic ocean on the east and the boundary line of the Ogunquit Village Corporation on the north and the land of Walter M. Perkins on the south, together with a forty-foot road from said tract of land southerly to the county road, and may also take, hold, exchange or convey any real estate between the thread of the Ogunquit River on the west and south and the Atlantic ocean on the east and said county road on the north. The said district may exercise the right of eminent domain in the taking of land, for the purposes herein specified, in the same manner as provided in chapter twenty-four of the revised statutes for the ascertainment of damages in the location and establishment of highways; provided, that application by either party in interest for the determination of damages shall be made within three years after the said land is so taken."

There were nine sections in the Charter which was finally approved on April 4, 1923.

The acquiring of this narrow strip of land, which lies on the very water's edge, was the result of a long struggle that went on over a period of time. A certain gentleman had purchased from the State a stretch of land that was marked as follows: from the thread of the Ogunquit River to the Atlantic Ocean at low water mark, and extending approximately three miles in length.¹ The price paid was in the bracket of almost three hundred dollars.

¹ From where the Ogunquit River meets the ocean to follow the river to Moody Point and the Usher field.

When this man planned to sell the little strip of land to an outside group, the residents of the Village Corporation realized what such a move would actually mean to the village. Much discussion followed and several civic minded citizens endeavored to adjust this difficulty, but to no one's satisfaction.

The owner died, and again the same question was discussed with his heirs. No agreement was reached.

Again, the villagers tried to reach some settlement, and then came the appeal for the Charter which would allow the land to be set aside for a public park.

Including the many expenses that such a venture would incur, the cost of numerous former hearings, etc, plus the amount paid to the heirs, the beachland cost the total sum of \$43,500.¹

¹ The author was the Treasurer of the Ogunquit Beach District.



The Lookout Tree. (Within its thick foliage dusky red men once watched for unsuspecting white men)

LEGENDS

The Lookout Tree

BACK in the days of the Indian raids, many strange happenings occurred, but the incident of "The Lookout Tree" is perhaps by far the strangest of all.

The wily redmen, well-versed in the modes of savage warfare, wreaked their vengeance upon many an unsuspecting white soul, and in many an unusual way, too. One particular tree — a wide-spreading elm not far from the Ogunquit River in the Moody area — was chosen as a vantage point by the savages.

This tree because of its concealing, leafy branches, which towered high into the sky, became the hiding place of the Indian scouts. These scouts preceded the attacking parties, and often simply roamed around during the quiet times, doing as much damage as possible.

Thus it was, in apparently peaceful times, that some lone white man would be found with an arrow sticking from his body. Possibly he had been at work in his field, or perhaps he had chanced to pass in the vicinity of the huge elm tree, and had met his death from the hand of an unseen enemy.

And so this giant elm, the hiding place of the Indians, became known as "The Lookout Tree." It became, too, a spot to be avoided, for no one could tell when the elm would be concealing one or more of the savage foe or when an arrow might whiz from the thick branches.

For a few years there was a lull in the Indian raids around Wells and Ogunquit. Then a messenger came with the start-

ling news: *The red men were on the warpath.*

Again, the dreaded elm was carefully avoided by the white people. Days passed — days of tense watching and waiting and praying. No Indians appeared until one late afternoon, as the sun was slowly moving down over the western horizon, a young lad was standing on the bank of the Ogunquit River. He was standing near one of the lovely little waterfalls of the river.¹ As he turned to watch the sun sink behind the trees, the great elm, The Lookout Tree, was directly in his range of vision. As he looked, his keen eyes saw the dark silhouette of an Indian perched high in its branches.

A moment — and then the lad raised to his shoulder his gun — a new and very special weapon, too. A careful aim, and a single shot rang out, reverberating through the stillness of the forestland.

Breathless, the lad waited, but only for a split second, then he saw the body of an Indian go hurtling through the air to land at the foot of the gnarled elm tree. He had killed the Indian with one shot — at a great distance

The companions of the slain Indian were in the elm tree, and they were awe-stricken at their comrade's sudden death. Strange happening! One moment he was with them, and the next, he was falling from his position in the crotch of the old elm tree — falling dead at their feet!

What magic was this? They had seen no white man, and they had been watching for some time. Magic! Evil spirits were working! Quickly the Indians scrambled down from their hiding place and ran shrieking toward the forest, disappearing into the dark shelter.

From that moment on, no Indian ever approached the old elm tree. Never again was it the hiding place of the redmen! From that time on the white men had no fear of The Look-

¹ The spot is diagonally across from the present-day Telephone Exchange in Moody.

out Tree.

The tree remained standing until about 1935 or 1936, when its weatherbeaten trunk, now stripped of any living thing, was blown down. The bleached log was finally cleaned up and to-day there is no trace of the once famous Lookout Tree.

*The Sunken Island (Plum Island)*¹

About a mile off shore, a small island once nestled among the ocean waves. Not too large, but of fairly good soil, this little spot of land was popular for its thick growth of luscious beach plums and juicy blueberries, and the folks of the village made a yearly pilgrimage to its small shores to gather the succulent fruits.

Imagine the surprise and astonishment of the Ogunquit Villagers one day when they discovered that Plum Island had disappeared. How could it be? Yet it was actually missing! One day it had been there, and the next — it was gone! No trace of it could be seen above the surface of the water. Some of the fishermen set out from the Cove to see if there was any possible way of determining where Plum Island used to be.

When these fishermen reached the approximate spot, they could discern a dark shadow in the water below — a shadow that indicated a rocky reef, all that was left of the popular Plum Island.

Today, the fishermen use this spot to set their lobster traps and to drift around for fishing grounds.

¹ Spelled by Bourne "Plumb." The island was in existence as far back as 1725, date of disappearance not known.

LIBRARY AND ART ASSOCIATION

THE Ogunquit Memorial Library was given to this village by Mrs. George Conarroe of Philadelphia in memory of her husband. The structure of beautiful field stones was designed by Mr. Burns, also of Philadelphia, and was built in 1897. It was opened to the public the following year.

The interior was planned to represent fine old English architecture with stained, dark oak beams and beautiful high windows. About four thousand volumes were placed in the reading room by Mrs. Conarroe.

In 1914, an extension was found necessary, and Mr. Luther Weare, the only living first trustee, built this himself. He so cleverly matched the field stones that only a very keen eye can discern where the old part left off and the new part began.

The Memorial Library is located on the Shore Road about a half mile from the center of the village where the summer colony as well as the village folk may enjoy its friendly atmosphere.

The Original Art Association

Several years ago, on September 16, 1928, a group of people met at the studio of Charles H. Woodbury for the purpose of discussing the possibilities of forming an art association in the Village of Ogunquit.

Such an association had been foremost in the mind of Mr. Woodbury, for he had come so much to love and to paint every part of the beautiful village that he wished to share its natural beauty with other artists and lovers of nature.

Charles Curtis Allen of Boston was among this group which

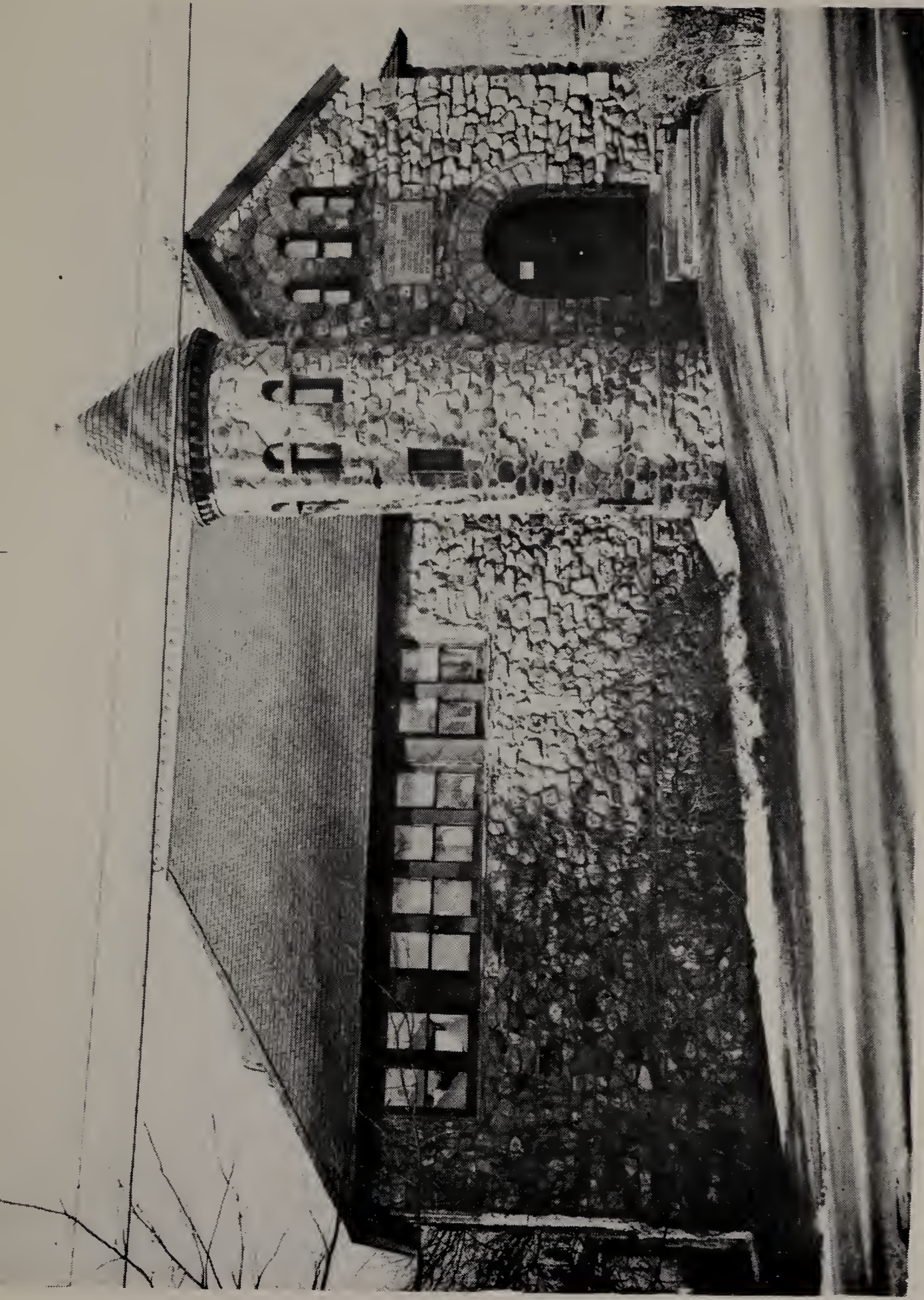


PHOTO BY HIPPLE

Memorial Library, a beautiful example of building with field stones.



PHOTO BY HIPPLE

The Barn Gallery, the present home of the Ogunquit Art Association.

met at the Woodbury Studio that golden afternoon in late summer. The idea of grouping the artists had also been in his mind.

Mr. Allen was chosen to preside at the meeting. So enthusiastic were the responses and so eager were all to begin such a movement that then and there the Ogunquit Art Association was formed with Charles H. Woodbury for its first president, Dr. Burleigh Parkhurst, secretary, and Mr. Allen, treasurer. A group of directors was appointed to assist Mr. Woodbury. In this group were the following artists: Dacre Bush, Edward Kingsbury, Charles Curtis Allen, Leon D. Bonnet, Miss Amy Cabot, and Miss Elizabeth Sawtelle.

At first the area was confined to merely the limits of the village, and the coast from Portsmouth, N. H. to Portland, Maine. All artists within this selected area were invited to become a part of the Ogunquit Art Association.

As the years went by this area became extended, and by a quite recent plan all lovers of art may become members under the title "Associate Members."

The first exhibit was held in 1929 at the Ogunquit Beach Pavilion in a special room built by the owner, Walter M. Perkins. The showings continued yearly until 1936.

The following year after its inception the Art Association found a new home, that of the "Barn Gallery," where it has been located ever since. This Barn Gallery is on the Shore Road, a short walk from the center of the village, and was actually a barn.

When the Capt. Charles Littlefield property was purchased by Edward C. Perkins (Sea Chambers) there were great possibilities in the old-time barn that was connected with the large house. Architect Tubby of Portland, Maine drew the plans for the Art Gallery, and so cleverly were his arrangements drawn, the huge, original beams are still exposed.

The Barn Gallery of today has a main room where private

showings are held twice in the season. Once in July, again in August when a tea is held. In the intervening days the public is invited to see the lovely exhibits. All weekly programs are held in this main room, and here, too, is the curator's desk.

In a large adjoining room, more pictures are shown, and in a still smaller room, the place of the old horse stalls, all the black and white pictures are exhibited. The room is now known as "The Black and White Room."

Many varieties of art are shown at the Barn Gallery — pastels, aquatints, pencil drawings, water colors, oils, etchings and wood-prints and all are attractively arranged.

Charles H. Woodbury

Because the late Charles H. Woodbury was directly responsible for making Ogunquit Village an "Artist's Paradise," there should be special mention made of his untiring efforts to bring people to his beloved spot where they could enjoy the many opportunities which the village offers.

Mr. Woodbury's son, David O. Woodbury, says: "Mr. Woodbury first came to Ogunquit in June, 1890, with his bride. They stayed at the Ogunquit House. For the next five years the pair were painting and studying in Europe, but in 1897, he bought a small piece of land at Perkins Cove and built a modest studio. In the summer of 1898, Mr. Woodbury opened a sketch class at this studio; he had taught for some years in Boston and already had a wide reputation in New England. The class, begun in 1898, was held continuously until the summer of 1939, when Mr. Woodbury was 75; hundreds of students came in those years, many of them have become well-known artists: Gertrude Fiske, Hope Smith, Russell Cheeny, etc.

"The sketch class was the first outside activity brought to Ogunquit, and shortly the town became known as the famous art colony.

"About 1928 Mr. Woodbury joined with a number of his

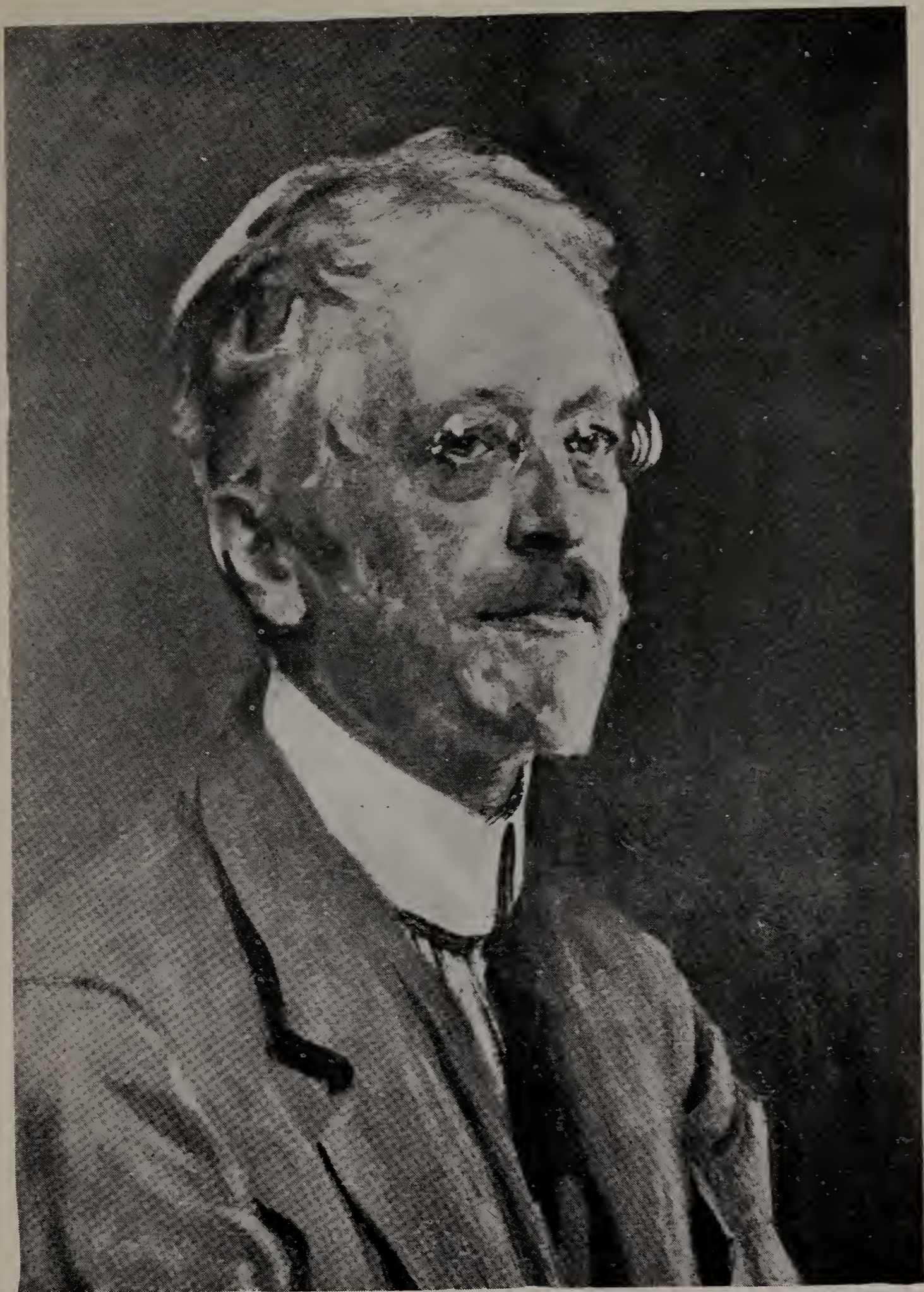


PHOTO BY HIPPLE

*Charles H. Woodbury, who first brought art to this village. From the portrait
by John Singer Sargent.*

pupils such as Amy Cabot, Gertrude Fiske, Charlotte Butler and Elizabeth Sawtelle in organizing the Ogunquit Art Association. They did this in order to provide a show place for their paintings, and a gallery from which sales could be made. Previous to this there had been no art gallery in Ogunquit; Mr. Woodbury had exhibited his own work at his studio, open to the public on Sunday afternoons, but his students had no place to exhibit theirs.

“Toward the end of his life Mr. Woodbury joined with Prof. George Ross of New York University in his summer classes, and after his death in January 1940, Mr. Ross conducted the class for one year. It has not been revived since.”

It is quite a coincidence that Charles H. Woodbury should first come to the place¹ that later became the Barn Gallery — a fitting place to honor the memory of the famous painter who made Ogunquit Village a veritable “Artist’s Paradise.”

¹ The Capt. Charles Littlefield place, later purchased by Edward C. Perkins and still called Ogunquit House.

THE FOOT DRAWBRIDGE AT PERKINS COVE

ACROSS the small river which rises in Mt. Agamenticus and which is known as Josiah's River is the Riverside Hotel. The walk from Perkins Cove around to this hotel was long and tiresome, and to make the trip more convenient for his guests, Moses Lyman Staples, owner of the hotel, planned construction of a footbridge over the river.

This footbridge was built between two points: one on the Cove side, and the other on the opposite bank and just in back of the Riverside Hotel. People used this little footbridge for many years before storm damage made it unsafe for travel.

About 1935-36, the United States Government with the Ogunquit Village Corporation worked on a project whereby the harbor entrance was deepened. This project gave a better entrance to the harbor and allowed heavier craft the privilege of mooring within the Basin.

In 1944, the Ogunquit Village Corporation voted to restore the footbridge across the river where the original bridge once stood. As such a bridge would hamper those who wished to enter the harbor, the Corporation built a drawbridge within the footbridge¹ after receiving a permit from Lester Staples, the present owner, to place the opposite end on his land in back of the same Riverside Hotel. A Harbor Master was appointed to attend to the drawbridge. William Tower, Jr. was the first Harbor Master, receiving his appointment in 1944.

Today the visitors to Perkins Cove marvel at the sight of the

¹ Believed to be the only foot drawbridge in the State of Maine.

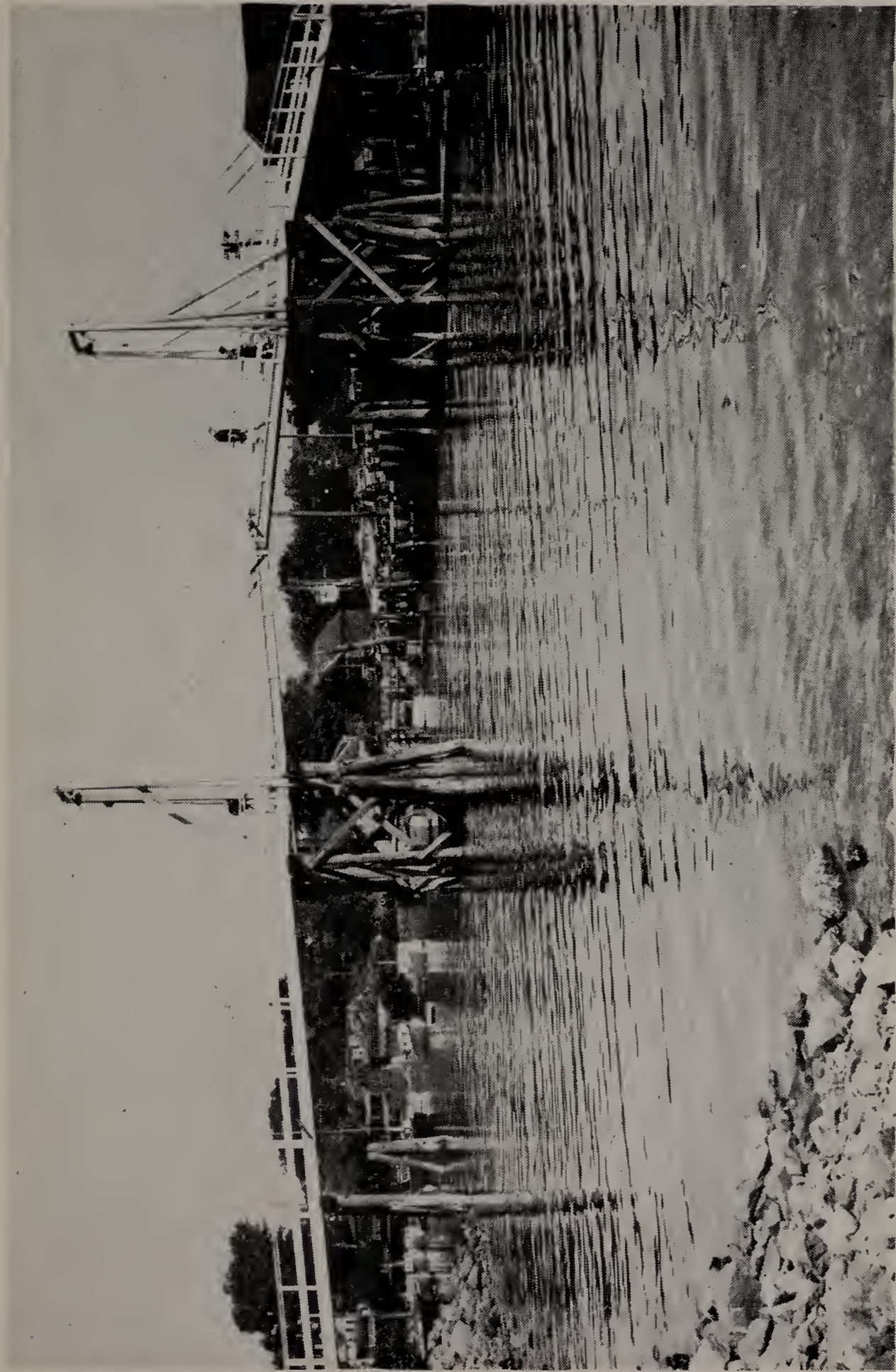


PHOTO BY HIPPLE

Footbridge at Perkins Cove opens to allow boats to enter Basin. Believed to be only one of its kind in Maine.

narrow bridge being lifted to permit all boats to enter or to leave the channel, and many a high-masted vessel has come safely through. It is a pleasing sight as the many-sized craft come majestically up the passageway, through the open draw, and come to anchor along the sides of the widened and deepened Basin.

Today, too, the people may cross the river on this small but sturdy foot drawbridge high above the water as they did in the days of its infancy. The view from the bridge is magnificent, and from its height one may see far across the expanse of sparkling, turbulent waters of the Atlantic Ocean and listen to the sounds of the sea, mingled with the hoarse cries of the gulls. Here one may enjoy the invigorating salt air as it blows in from the ocean.

JUST ODD ITEMS

THE early records of the town of Wells were burned when a fire destroyed the home of the clerk, Joseph Bowles, in 1657.¹

Wells at one time was known as Preston.

The first trial for murder in the district was that of a woman who was tried and hanged at York (then known as Gorgeana).

Frazier's Pasture was named for a man by the name of Charles Frazier who landed in one of the smaller coves by way of a small boat. The village folk suspected that he was from some pirate craft and stories ran far and wide of this so-named pirate. The truth of it was that the man came to this part of the State for personal reasons. He was a resident of Canada.

Mr. Frazier lived the rest of his life in this village, and worked for one of the families here. Because cows were put out to feed in a large field, or pasture, and the man went daily to milk the animals, soon the place was referred to as "Frazier's Pasture."

The first real dry-goods store in Ogunquit was established by Wilbur F. Cousens. Before this, the building was doubly used, the first floor being filled with groceries, with dry-goods on the second floor. This double-duty store was run by Charles and Aaron Littlefield.

Mr. Cousens came from Kennebunkport in April of 1879 with a surplus load of dry-goods from his father's store, and trade was commenced in the little store. In a brief paper in which he reminisced on various affairs, Mr. Cousens said: "I think almost my first customer was Nellie Brooks who bought a pair of kid boots. I confess, if I had been the least bit super-

¹ One historian uses the date: 1667. Bourne says 1657.

stitious, I might have hesitated upon opening a business in a store where all previous attempts to succeed had been a failure. But my friend, Henry Perkins, whom I knew when he worked in the shipyards at the 'Port' encouraged me, and I rented his place at the 'fabulous' sum of five dollars a month." Mr. Cousens recalled that his store was broken into at three different times, and in one of the breaks the thief or thieves took four complete suits of clothes, with the additional overcoats and shoes, and then — "not being satisfied with that they took every vest in the store."

The store mentioned is on Shore Road, and today is a well-known summer business place.

On March 4, 1713, one Dr. Hall Jackson of Portsmouth, N. H. billed to one Pelatiah Littlefield of Wells the following: " — on account of the painful condition of one of his (Littlefield's) limbs, and for medical attendance and visits, £21 6s 4d — equal to four bushels and three pecks of Indian corn."

One of the weirdest days in history was the "dark day" — May 19, 1780. Records tell that the sky was cloudy, and there was an intense silence over the entire place. "Birds were silent and the fowl put their heads under their wings and slept." A peculiar yellowish tint was shed over the countryside, and the people used light to see their way around.

A second "odd day" was called the "yellow day" and this happened about the year 1888 or '89. The conditions were apparently the same, and caused due alarm among the townsfolk.

An earthquake was felt to some extent in November of 1755. This also caused people to wonder at the strange sounds and at the shaking of the earth.

Electric cars were taken out of Ogunquit Village about the year 1921 or '22.

CONCLUSION

THIS early history of Ogunquit has been brief in comparison with other histories of the various sections of the Pine Tree State; but brief as it is, we find here the same qualities of courage and determination, skill and endurance, as we find elsewhere.

Our ancestors were trained in the school of actual warfare; they were trained in a school where perseverance and steadfastness were the watch words. Today, we should bow our heads in reverence to those who laid the first cornerstones of democracy. For although the life here was fraught with hardships and disappointments, these venerable people, spurred on by a hope and a faith that some day their labors would be crowned with the deep satisfaction of success, were the concrete examples of the materials that go to keep this present-day world of ours a world "of the people, by the people, for the people."

The End

